

Saml. A. Smith, Esq.

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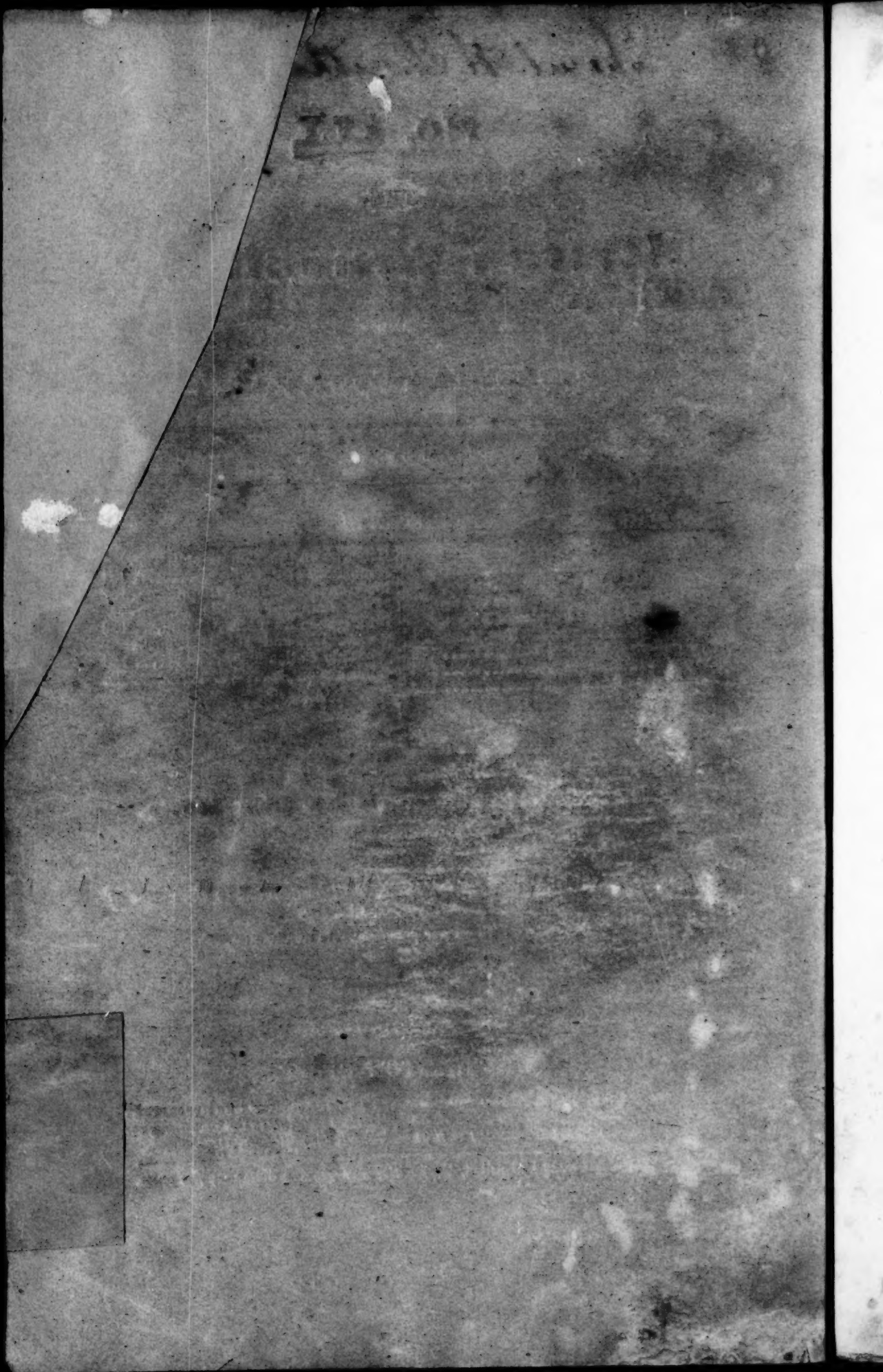
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Review

Of Mission from Cape Coast Castle to Ashantee, with a Statistical account of that Kingdom, and Geographical Notices of other parts of the Interior of Africa. By EDWARD BOWDICH, Esq., Conductor. London, 1819.

(CONCLUDED FROM p. 106.)

THOUGH in many respects a truly savage, the Ashantees are a very discerning and shrewd people. It is their custom invariably in war, to place the "revolters recently quelled, or the allies last accepted, in the van of the army," and occasionally these constitute almost the entire army; the Ashantee part being held in reserve, led on to an engagement by the youngest captain first, succeeded in order by those of higher rank until you reach the King, who occupies the rear. To retreat is considered desperate, because those in the rear, with heavy swords cut any man down who attempts to escape from the contest. "It is one of the sentences of the most popular song in Coomassie, 'If I fight I die, if I run away I die, better that I go on and die.'" They are as the ancient Spaniards have been described, "*Prodiga gens animæ et properare facillima mortem.*" Their treatment of an enemy is barbarous in the extreme.

"Several of the hearts of the enemy are cut out by the fetish men who follow the army, and the blood and small pieces being mixed, (with much ceremony and incantation,) with various consecrated herbs, all those who have never killed an enemy before, eat a portion; for it is believed that if they did not, their vigour and courage would be secretly wasted by the haunting spirit of the deceased. It was said that the King and all the dignitaries partook of the heart of any celebrated enemy; this was only whispered; that they wore the smaller joints, bones, and the teeth of the slain monarchs, was evident as well as boasted. One man was pointed out to me, as always eating the heart of the enemy he killed with his own hand. The number of an army is ascertained or preserved in cowries or coin by Apokoo. When a successful general returns, he waits about two days, at a short distance from the capital, to receive the King's compliments, and to collect all the splendour possible for his entrée, to encourage the army and infatuate the people. The most famous generals are distinguished by the addition of warlike names, more terrific than glorious, as they designate their manner of destroying their prisoners. Apokoo was called Aboäwassa, because he was in the habit of cutting off their arms. Appia, Sheäboo, as he beats their heads in pieces with a stone. Amanqua, Abiniowa, as he cuts off their legs."

Architecture and various other arts, appear to have received in Ashantee considerable attention. The walls of the houses consist of gravelly clay, which is received into a mould formed by two rows of stakes and wattle work placed at a distance equalling the intended thickness of the wall, and thickly plastered, so as to present the appearance of an entire thick mud wall. All the houses had gable ends, and the roofs consisted of a frame work of Bamboo, covered with an interwoven thatch of palm leaves, the frame work being painted black and polished so as to look better than any rude ceiling, with which it appears they are unacquainted. Arcades and piazzas were common. Great neatness was manifest in their houses as well as in their persons. One of the favourite projects of the King was to build a house for himself, to be roofed with "brass pans, beaten into flat surfaces, and laid over an ivory frame work appearing within.—The windows and the doors to be cased in gold, and the doorposts and pillars of ivory." The principle of the Ashantee loom is precisely the same with the English; it is worked by strings held between the toes, and the web never exceeds four inches in width. They use a spindle not a distaff, holding it in one hand

and twisting the thread with the finger and thumb of the other. The cloths are represented as remarkable for fineness, variety and brilliancy. They unravel the richest silks to weave into them. We here remark, that cloths (probably of an inferior kind) are manufactured in the same way among all the African tribes. They have two dye woods, a red and a yellow, and make green by mixing the latter with a blue dye in which they excel. This is made from a plant called *Acassie*, which is abundant in the woods. "They gather a quantity of the leaves, bruise them in a wooden mortar, and spread them out on a mat to dry; this mass is kept for use, a proportion of it is put into a pot of water and remains six days, drying it once every day in the sun, it is then a deep lasting blue colour."

They excel in pottery, having very fine clay which is polished by friction, and the grooves of the patterns filled up with chalk. They dress leather and work in iron with considerable ability. The following extract gives the process adopted in making articles of gold.

"The people of *Dagwumba* surpass the *Ashantees* in goldsmith's work, though the latter may be esteemed proficient in the art. The small articles for the Museum, a gold stool, sanko, bell, jaw bone, and drum, are not such neat specimens as I could wish; the man who made them having too much costly work on hand for the King, to pay our trifles his wonted attention; unfortunately too, he was committed to prison before they were quite finished; however, they will give an idea. I weighed out nineteen ackies and a half of gold dust for making these articles, one third of an ackie was lost in melting, and five was the charge of the goldsmith. We lost a beautiful silver pipe in the bustle. Bees wax for making the model of the article wanted, is spun out on a smooth block of wood, by the side of a fire, on which stands a pot of water; a flat stick is dipped into this, with which the wax is made of a proper softness; it takes about a quarter of an hour to make enough for a ring. When the model is finished, it is enclosed in a composition of wet clay and charcoal, (which being closely pressed around it, forms a mould,) dried in the sun, and having a small cup of the same materials attached to it, (to contain the gold for fusion,) communicating with the model by a small perforation. When the whole model is finished, and the gold carefully enclosed in the cup, it is put in a charcoal fire, with the cup undermost. When the gold is supposed to be fused, the cup is turned uppermost, that it may run into the place of the melted wax; when cool, the clay is broken, and if the article is not perfect, it goes through the whole process again. To give the gold its proper colour,

they put a layer of finely ground red ochre, (which they call *Inchuma*,) all over it, and immerse it in boiling water mixed with the same substance, and a little salt; after it has boiled half an hour, it is taken out and thoroughly cleansed from any clay that may adhere to it. Their bellows are imitations of ours, but the sheep skin they use being tied to the wood with leather thongs, the wind escapes through the crevices; therefore, when much gold is on the fire they are obliged to use two or three pair at the same time. Their anvils are generally a large stone, or a piece of iron placed on the ground. Their stoves are built of Swish, (about three or four feet high,) in a circular form, and are open about one-fifth of the circumference; a hole is made through the closed part, level with the ground, for the nozzle of the bellows. Their weights are very neat brass casts of almost every animal, fruit, or vegetable known in the country. The King's scales, blow pan, boxes, and weights, and even the tongs which hold the cinder to light his pipe, were neatly made of the purest gold that could be manufactured."

Mr. Bowdich estimates the population of Ashantee at one million, of which he supposes 204,000 are men able to bear arms. Though polygamy is tolerated to great excess, yet the number of females is not thought to be two to one. The men are well made, and among the women Mr. Bowdich saw not only very beautiful forms, but in some instances, regular Grecian features, and brilliant eyes. The higher classes are remarkable for their neatness. The government derives a very considerable revenue from the taxation of its subjects and tributary states. The soil of the market place, which is only washed in cases of emergency, has yielded 800 oz. of gold at one time.—(Vide Repository, p. 72.)

The Ashantees estimate the population of Coomassie at one hundred thousand, and Mr. Bowdich is of opinion that it is much larger than Sego, which Mr. Park thought contained thirty thousand. Fruits are abundant, and grow spontaneously; the oranges were large and of an exquisite flavour. The castor oil (*ricinus communis*) rises to a large tree. The sugar-cane and cotton plant are common.

To most of our readers, we presume, the chapter on the Ashantee language would be uninteresting, though it contains many acute and very ingenious remarks. We give but a single extract.

"The Ashantees generally use much and vehement gesture, and speak in

recitative: their action is exuberant, but graceful; and from the infancy of the language, nouns and verbs are constantly repeated, for force and distinction, as *one one*, for *one by one*, or *each*; *one tokoo one tokoo*, for *one tokoo a-piece*. They frequently are obliged to vary the tone, in pronouncing a word which has more than one meaning, as the Chinese do. They have no expression short of, you are a liar; and the King was surprised, when I told him we made a great difference between a mistake and a lie: he said, the truth was not spoken in either case, and therefore it was the same thing; they did not consider the motive, but only the fact.

"Like the American Languages, those of this part of Africa are full of figures, hyperbolic and picturesque.* One of the Kings of the interior, whose territories the Ashantees had long talked of invading, sent forty pots of palm oil to Coomassie, with the message, that "he feared they could not find their way, so he sent the oil to light them." The Accras, instead of good night, say, *woöu d'tcherrimong*, sleep till the lighting of the world: one of their imprecations against their enemies is, "may their hiding place be our flute," that is, "our plaything:" when they speak of a man imposing on them, they say, "he turned the backs of our heads into our mouths." Having occasion, whilst at Coomassie, to protest against the conduct of an individual, the King replied, through Adoosee, "The horse comes from the bush, and is a fool, but the man who rides him knows sense, and by and by makes him do what he wishes; you, by yourself, made the horse, who was a fool, do better the other day, therefore, three of you ought to teach a man, who is not born a fool, and does not come from the bush, to do what you know to be right by and by, though I see he does wrong now."

The wild music of these people, (says Mr. Bowdich) is scarcely to be brought within the regular rules of harmony; yet their airs have a sweetness and animation, beyond any barbarous compositions I ever heard. Few of their instruments possess much power, yet the effect of their combination is surprising. A long hollow reed with three holes, is their flute; but it is on the Sanko that they best display their musical talents.

"It consists of a narrow box, the open top of which is covered with Alligator or Antelope skin; a bridge is raised on this, over which eight strings are conducted to the end of a long stick, fastened to the forepart of the box and thickly notched, and the strings are raised or depressed into these notches as occasion requires.

* "The messenger concluded this insulting notification, by presenting the King with a pair of iron sandals, at the same time adding, that until such time as Daisy had worn out these sandals in his flight, he should never be secure from the arrows of Bambarra."—Park's 1st Mission.

"The Horns are made of elephants' tusks, they are generally large, and their flourishes have a grand and martial effect. These flourishes are various as the chiefs to whose bands they belong, and the peculiar sentences they express are immediately recognized by the soldiers."

Here it may, perhaps, be well to introduce from Mr. Bowdich's sketch of Gaboon, (or as the natives call it Empoongwa, lat. N. 30°, E. long. 8° 42',) an account of a most extraordinary performer. The inspirations of genius were perhaps never more wonderful.

"My patience during a series of dull Empoongwa songs, was recompensed by the introduction of a performer, as loathsome as his music was astonishing. It was a white negro from the interior country of Imbeekee; his features betrayed his race, his hair was woolly, and of a sandy colour, with thick eye-brows of the same; his eyes small, bright, and of a dark grey; the light seemed to hurt them, and their constant quivering and rolling gave his countenance an air of insanity, which was confirmed by the actions of his head and limbs, and the distortions of his mouth. His stature was middling, and his limbs very small; his skin was dreadfully diseased, and where it was free from sores, bore the appearance of being thrown on, it hung about him so loose and so shrivelled; his voice was hollow, and his laugh loud, interspersed with African howls. His harp was formed of wood, except that part emitting the sound, which was covered with goat skin, perforated at the bottom. The bow to which the eight strings were fixed, was considerably curved, and there was no upright; the figure head, which was well curved, was placed at the top of the body, the strings were twisted round long pegs, which easily turned when they wanted tuning, and being made of the fibrous roots of palm wine tree, were very tough and not apt to slip. The tone was full, harmonious, and deep. He sat on a low stool, and supporting his harp on his knee and shoulder, proceeded to tune it with great nicety; his hands seemed to wander amongst the strings until he gradually formed a running accompaniment (but with little variety) to his extraordinary vociferations. At times, one deep and hollow note burst forth and died away; the sounds of the harp became broken; presently he looked up, pursuing all the actions of a maniac, taking one hand from the strings, to wave it up and down, stretching forth one leg, and drawing it up again as if convulsed, lowering the harp on to the other foot, and tossing it up and down. Whilst the one hand continued playing, he rung forth a peal which vibrated on the ear long after it had ceased; he was silent; the running accompaniment served again as a prelude to a loud recitative, uttered with the greatest volubility, and ending with one word, with which he ascended and descended, far beyond the extent of his harp, with the

most beautiful precision. Sometimes he became more collected, and a mournful air succeeded the recitative, though without the least connection, and he would again burst out with the whole force of his powerful voice in the notes of the Hallelujah of Handel. To meet with this chorus in the wilds of Africa, and from such a being, had an effect I can scarcely describe, and I was lost in astonishment at the coincidence. There could not be a stronger proof of the nature of Handel, or the powers of the negro.

"I naturally inquired if this man was in his senses, and the reply was, that he was always rational but when he played, when he invariably used the same gestures, and evinced the same incoherency. The accompanying notes were caught whilst he was singing; to do more than set them down in their respective lengths, was impossible, and every notation must be far inadequate.

"As regards the words, there was such a rhapsody of recitative, of mournful, impetuous, and exhilarated air, wandering through the life of man, throughout the animal and vegetable kingdom for its subjects, without period, without connection, so transient, abrupt, and allegorical, that the Governor of the town could translate a line but occasionally, and I was too much possessed by the music, and the alternate rapture and phrenzy of the performer, to minute the half which he communicated. I can only submit the fragments of a melancholy and a descriptive part.

Burst of a man led to execution,

Yawa yawa wo wo oh

Yawa wai yawa

What have I done? what have I done?

Bewailing the loss of his mother,

Yawa gooba shangawelladi yaisa

Wo na boo, &c.

My mother dies; who'll cry for me now

When I die? &c.

Pahmbole gwoongee yayoo, &c.

Which path shall I seek my love?

Hark! I know now,

I hear her snap the dry sticks,

To speak, to call to me.

"Jiggledy, jiggledy, jiggledy, too too tee too, often invaded or broke off a mournful strain; it was said to be an imitation of the note of a bird, described as the wood-pecker."

In our last number we published some account of the horrible rites, with which the decease of a distinguished person is celebrated. It was stated that upon the death of his mother, the King devoted 3,000 human victims for sacrifice. Mr. Hutchi-

son, it will be recollected, remained in Coomassie after the return of Mr. Bowdich, and had therefore opportunity to become more intimately acquainted, than his associates in the embassy, with the customs and superstitions of the country. In describing the circumstances which attend the *human sacrifices*, he relates only those things of which he was an eye, or an ear witness; and consequently, his statement deserves full credit. Of the following account, we may say, as has been said of the slave-trade, "there is a horror in it enough to turn the streams of life backward."

"When any public execution, or sacrifice, is to take place, the ivory horns of the King proclaim at the palace door, "wow! wow! wow!" "death! "death, death, death!" and, as they cut off their heads, the bands play a peculiar strain, till the operation is finished.

"The greatest human sacrifice that has been made in Coomassie during my residence, took place on the eve of the Adaï custom, early in January. I had a mysterious intimation of it two days before, from a quarter not to be named. My servants being ordered out of the way, I was thus addressed:—"Christian, take care and watch over your family; the angel of death has drawn his sword, and will strike on the neck of many Ashantees; when the drum is struck, on Adaï eve, it will be the death signal of many. Shun the King if you can, but fear not." When the time came to strike the drum, I was sitting thinking on the horrors of the approaching night, and was rather startled at a summons to attend the King. This is the manner he always takes to cut off any captain or person of rank; they are sent for to talk a palaver, and the moment they enter, the slaves lay hold of them, and pinion them, and throw them down; if they are thought desperate characters, a knife is thrust through their mouth, to keep them from swearing the death of any other, when they are charged with their crime, real or supposed, and put to death or torture.

"Whilst I was with the King, the officers, whose duty it is to attend at sacrifices, and are in the confidence of the King, came in with their knives, &c. and a message was sent to one chief to say, that the King was going to his mother's house to talk a palaver, and shortly after his Majesty rose, and proceeded thither, ordering the attendants to conduct me out by another door.

"This sacrifice was in consequence of the King imagining, that if he washed the bones of his mother and sisters, who died while he was on the throne, it would propitiate the fetish, and make the war successful. Their bones were, therefore, taken from their coffins, and bathed in rum and water with great ceremony; after being wiped with silks, they were rolled in gold dust, and wrapped in strings of rock gold, aggrы beads, and other

things of the most costly nature. Those who had done any thing to displease the King, were then sent for in succession, and immolated as they entered, "that their blood might water the graves." The whole of the night, the King's executioners traversed the streets, and dragged every one they found to the palace, where they were put in irons: but (which is often the case) some one had disclosed the secret, and almost every one had fled, and the King was disappointed of most of his distinguished victims. Next morning being *Adaï* custom, which generally brought an immense crowd to the city, every place was silent and forlorn; nothing could be found in the market, and his Majesty proceeded to the morning sacrifice of sheep, &c. attended only by his confidants, and the members of his own family. When I appeared at the usual time, he seemed pleased at my confidence, and remarked that I observed how few captains were present.— He appeared agitated and fatigued, and sat a very short time.

"As soon as it was dark, the human sacrifices were renewed, and during the night, the bones of the royal deceased were removed to the tomb at Bantama, to be deposited along with the remains of those who had sat on the throne. The procession was splendid, but not numerous; the chiefs and attendants being dressed in the war costume, with a musket, and preceded by torches; the sacred stools, and all the ornaments used on great occasions, were carried with them; the victims, with their hands tied behind them, and in chains, preceded the bones, whilst, at intervals, the songs of death and victory proved their wish to begin the war. The procession returned about three P. M. on Monday, when the King took his seat in the market-place with his small band, and "death! death! death!" was echoed by his horns. He sat with a silver goblet of palm wine in his hand, and when they cut off any head, imitated a dancing motion in his chair; a little before dark, he finished his terrors for that day, by retiring to the palace, and soon after, the chiefs came from their concealment, and paraded the streets, rejoicing that they had escaped death, although a few days might put them in the same fear. I had been attacked by a violent fit of ague in the morning, from having stood so long in the sun the day before, while with the King, it being unusually hot. I dared not send out my people to procure any thing, lest they should be murdered, and in fact, there was nothing in the market to be had: there was not even a drop of water in the house. The sacrifice was continued till the next *Adaï* custom, seventeen days."

We must here take leave of this very interesting and excellent work. Some surprise, we confess, we have felt that a book so much superior, as is this, to any other relating to Africa, with which we are acquainted, should be still unpublished in our country. Mr. Bowdich is evidently a man of learning and

science, and every one who peruses his journal will see evidence that in regard to the great objects of his mission, his talents were neither neglected nor misapplied. He has spared no labour to present, in well arranged order, the facts which he has collected; and the remarks which accompany them are those of a judicious mind, adding greatly to the value of his information. And who that has followed us even in our concise review of this work, is not convinced that to plant civilization and Christianity in Africa, is an object having immediate claims upon us—claims of vast and affecting importance. Who that has the feelings of a Christian, or even of a man, would not promote an enterprise which should afford the least hope of disenthraling from satan's bondage the wretched Africans, of overthrowing the tremendous system of Ashantee superstition, and of publishing the gospel of peace and salvation wherever human beings are to be found throughout the continent of Africa.



Omens of Success.

It is delightful to observe how rapidly the design which we are permitted to advocate, is advancing in the good opinion of our countrymen. Every mail brings evidence of this, in the well written essays coming forth from a hundred presses throughout the Union to defend and promote it. To notice them all is impossible, much more so to copy them entire on our pages.—Their publication, however, is not on this account the less gratifying or useful; and, indeed, sad would be our reflections, did we find that our own work stood the sole representative of popular sentiment on this subject. So far as our limits will permit, we shall certainly gather into it the arguments of others, and strengthen ourselves by all those resources which a good Providence is bringing forward for the triumph of our cause.

We have been favoured with copies of several essays which lately appeared in the Snow Hill Messenger, Md. and which, we understand, have been read with avidity, and much commended in that section of the state. The style is attractive from its simplicity, and touches of wit and humour occasionally give

brightness to the current of the argument. In his first essay, the author observes,

"As to the manner of discussion, we shall avoid every thing disputations. It is true, we should not decline opposition were it proffered; but we cannot anticipate opposition to one of the most benignant schemes ever set on foot, to meliorate the condition of our fellow-men. Our style shall be plain. The running style of the reviewers would suit neither myself nor my readers. We shall not affect, as these learned gentlemen, to take a range.—Some of them remind us of a sportsman, who starts in pursuit of game, but consumes the day in beating about every bush. Nor is there necessity for being ambitious of the boasted style of Junius. A style of such severe and uncompromising stateliness would ill become one who is aiming mildly to persuade his fellow-citizens to turn their attention to this benevolent enterprise. But, above all, brevity will be sought after. Were my papers long, they would not be read; a man whose heart is in his subject, will generally be sparing of words. When attending Congress hall some fifteen years ago, in the capacity of a looker on, I always thought that the long and frequent speakers could not be patriots. It has become a fact well known in history, that when the Declaration of Independence was under consideration, that far more was said by the alternation of august, intrepid, and pensive looks, than by oral debate.

"Lastly.—If asked for my motives for stirring this business, I reply, though we live in a retired part of the country, we send Legislators every year to the Capitol of the State—we delegate successively our Representatives to Congress, we are not behind every other portion of the community in intelligence. We have an equal interest in this scheme at stake with other sections of the country, and if the American Colonization Society cannot have its advocates in the retired nooks, as well as in the public places of the land, the scheme will be unsuccessful, for the King himself is served of the field. As a ballad has sometimes waked up a nation, perhaps these little papers may wake up a few to the importance of this enterprise. By stating simple facts, information may possibly be given to some, and interest awakened with others. If Sir William Jones wished all great intellectual works to be reduced to their quintessence, it is not improper to wish that all great works of philanthropy should be laid before the people in their elements.

"It is clear that the writer might now choose any signature he pleased out of the long roll of philanthropists, and though I dislike his luscious style and inconclusive reasoning, I will, notwithstanding, take upon myself the illustrious name of

WM. PENN."

At present, we can only avail ourselves of the benefit of No.

VII. in this series, which exhibits briefly the principal characteristics of our great design.

"If the Colonization scheme were destitute of the following properties, we should, for one, be willing to relinquish it.

"1st. It is practicable. It can be accomplished. The world has been peopled by colonization. Greece, Italy, and our own country, are examples. The tenth chapter of Genesis is a very illustrative document on this subject. But could the history of the world be spread out, at one view, what light would it cast on the disclosure of the Bible, that all men were descended from one pair. Yet, notwithstanding our descent from a single pair, the population of our globe is spread incalculably wide. The curiosity and avarice of men have become acquainted with nearly all the emerald isles of the ocean. When Columbus discovered America, he found millions of men, probably of the Asiatic origin. Possibly within the interior of our globe, there may be millions of rational beings. If so, the reader may rely upon it, that they are all sprung from Adam and Eve. Why human enterprise then should be palsied in its efforts to roll the tide of emigration over Africa, we are at a loss to imagine. Human enterprise has here displayed itself in another shape. It has been fearfully at work. On the day that the subject was agitated in the Presbyterian Church, after an eloquent address by E. K. Wilson, our Representative elect to the next Congress, Irving Spence, Esq. showed conclusively that if lawless villains succeed in removing so many thousands every year from Africa, that influence, intelligence, and philanthropy, could doubtless remove a vastly greater number from our country. The Portuguese, Spanish, French, and English, have long had settlements in Africa, and such settlements may be multiplied a thousand fold. But private beneficence is quickly exhausted, and the scheme will thus be rendered abortive. This is an erroneous view of private benevolence, though we do not rely upon it entirely for the accomplishment of this scheme. Should Congress never deliberate on this matter, we do not despair of great success. From private munificence alone, a thousand streams will keep always flowing into the channels of African Colonization.

"2d. This scheme is expedient. All things are lawful, said an inspired Apostle, but all things are not expedient. It is perfectly lawful to remove this foul stain from our country, but the question is, whether it be expedient. Is it fit and becoming in us to attempt it? Is it a suitable time to begin this great work? Do circumstances and events appear to favour the design? Men might as well not act, as to act without judgment and foresight. But for twenty years, events have appeared to favour the cause of Africa. There has been an artless and undesigned co-operation among philanthropists in different sections of the United States. They were aiming at the same general objects, but it is now becoming a fixed opinion

among the judicious friends of Africa, that the Colonization Society have best adapted their means and their measures to the accomplishment of their end.

"3d. Necessary. There is necessity for this scheme. We ought to say to the evil that surrounds us, come, let us look one another in the face. But the truth is, we are afraid to look at it. Yet, it will one day push itself upon our notice. We must open our eyes. We may shut them and keep them so, but this will lead us on to a destructive precipice. By the agency of this evil, unless we open our eyes, this country must one day be lost in a whirlwind. We are now the happiest people on earth, save for this fretting leprosy, which is creeping over our land. This enormous empire of blacks rising up and putting on daily strength, having the shadow of liberty without the substance, is enough to make our children's children turn pale.

"4th. Lucrative. By the success of this scheme our country will be enriched. The free blacks constitute a material spoke in that wheel which is crushing down the wealth of our land. The moment we carry this plan into vigorous prosecution, we shall call many of our countrymen to a state of comparative wealth. The removal of the annual increase of our coloured population, would give to our mariners a considerable scope of employment, whilst the trade of the Colony would be a source of profit. It would remove the evil which is daily impoverishing our land, and bring tens of thousands to the enjoyment of comforts which they never before possessed.

"5th. This scheme is philanthropic. Its most implacable enemies have done full justice to the pure motives of its upholders. None dare impeach a philanthropy which is seeking to become acquainted with the profound degradation and wretchedness of our coloured population. We freely acknowledge that Howard was a philanthropist; but what was the philanthropy of Howard, compared with that which is seeking to re-establish the liberties of a continent—to fix watchmen round its coast, and send over it the pure light of Christianity!

"6th. It is a patriotic scheme. Patriotism does not consist in delivering a fine speech on the fourth day of July. Nor does it consist in loud professions of equality to voters who are reeling towards the polls. Popularity should result from a conscientious performance of all our duties, moral, civil, political, and religious, and not from familiarity with the vicious and intemperate. He is the best patriot who feels most deeply the evils which afflict his country, who wrestles against such evils, and breasts the overwhelming tide of immorality and corruption.

"7th. It is an expeditious scheme. Its opposers have charged it with slowness and a want of despatch. But do they expect to remove the world, without getting ready for the operation? How much quicker are their devices for our relief? It has been but a short time since the Editor of the *Genius of Universal Emancipation* published Mrs. Hemans's song of Emigra-

tion. Let him compare that beautiful effusion with the present state of our Colony, and answer whether all its imaginative pictures have not been realized.

"8th. This is a national scheme. We are preparing to take it up in a national way. It has about it those lofty attributes which render it worthy the attention of enlarged and expanded minds. Upon no other has the nation ever bestowed a thought. New England has manifested a willingness to aid in a plan, which will not only remove an evil, but diffuse Christianity over a continent. One of her distinguished Legislators has pledged himself to sustain any measure before Congress, which shall be brought forward by any prudent friend of Colonization.

"Lastly. This scheme is pleasing to God. He has not broken the silence of the heavens, to speak in its favour, nor commanded his angels to chant over the song of good will to men, but his approbation has not been withheld. The plan has been conducted with a reference to his authority. The moral and religious good, as well as the civil and political elevation of the Colonists, has been interwoven with all the movements of the managers. God has predicted that Ethiopia shall stretch out her hands to him. She is now stretching out her hand to implore blessings from heaven, and to beckon away her children from the house of bondage to her maternal bosom."

The Editor of the Vermont Chronicle, in a very able article designed to impress upon the public the importance of taking up collections for the Society on the fourth instant, or on some Sabbath near to it, has the following remarks. We ought, here, perhaps to state, that Mr. Burr's legacy to the Society, *is one thousand dollars a year for five years*, and that two years at least must elapse, before the first payment can be realized.

"There is not, we believe, another benevolent enterprise on earth, so well calculated to secure the favourable opinion and enlist the hearty good will of ALL MEN, as this is, when its objects and bearings are fully understood. In relation to this Society it is eminently the fact, that opposition and indifference have their origin in prejudice or want of information. Ignorance may raise an objection which it requires knowledge to remove; and to rest one's refusal to co-operate in what he is told is a good work, on his own ignorance, is both weak and wicked. Especially in relation to a benevolent enterprise of such magnitude as this, and which has been some ten or fifteen years before the public, the plea of ignorance is made with very ill grace.

"The Society very much needs the avails of the proposed contributions. The expense of sending out the large number of emigrants who left this

country last year, was of course great; and the ability of the Society to send ~~ANY~~ emigrants during the coming autumn, depends very much on what shall be done on the Fourth of July —We have heard it hinted that the Legacies of the late Mr. Burr will diminish the receipts of this and some other societies, from the usual sources. We cannot believe it—we cannot think the Christian public so ungrateful. The intention of Mr. Burr was to *augment* the resources of these Societies—to increase them to the full amount of his bequests; and any man who withholds a dollar on account of these bequests, does just so much towards defeating the object of them; it is in fact neither more nor less than putting so much of the legacy in his own pocket. Whether that can be done righteously or not, may be safely left to each one's conscience.—Besides, these legacies, it is said, and we presume truly, will not be available immediately—perhaps not, to their full amount, for several years. But, be that as it may, duties are not to be discharged by proxy; Mr. Burr attended to *his own*; he was not so much of a Papist as to think of purchasing *Indulgences* for a whole community.”

We have just perused a Review of our last two Reports, in the Christian Spectator, made up, in great part, of a concise history of the origin and proceedings of the Society. The concluding remarks of this article are very impressive, and we hope they will be read and remembered. Surely it is time that the great work of benevolence which commands our humble efforts, should receive the support of every friend to our country, religion, or mankind. We give a single extract from this review.*

“In reference to this great cause, we think that the *Christian* public have a most solemn duty to perform. With all the civil talent and philanthropic enterprise, enlisted in it, we believe that it will no more than partially secure its objects, unless the devoted friends of the Redeemer, throughout the land, give it their earnest and persevering support. Let the Christians of the North be fully enlightened in regard to their duty, and their hearts will be touched with compassion, and the mists of prejudice will vanish, and the rancor of sectional feeling will die away. The interests of this whole country will be embraced within the ample range of vision. The

* We would correct an error in this review. “The Montserado river is three hundred miles in length, being the largest African river from the Rio Grande to the Congo.” This is a mistake. The Montserado is a very small river, but about forty miles long, probably much less than even the St. Paul's or the St. John's, and certainly less than several others between the above named rivers.

claims of the children of Africa are somewhat peculiar. The unevangelized heathen nations implore our pity as members of the human family, and as partakers of gospel light, but their misery is an effect of their own sin. We are in duty bound to enlighten and save them, but this duty results from an obligation of gratitude to God, rather than from an uncanceled debt to them. But Africa—the sin is not at her door. Her cup of misery is not of her own mingling. This country has helped to do it. With the light of nature on her path, she has outraged nature. With the New Testament in her hand, she has broken its plainest rules. When the wail of the dying African comes to her ear, conscience within her bosom ought to disturb and arouse her. Would every Christian in this country enlighten his conscience, he would feel that himself and his fellow Christians are debtors to Africa to a tremendous amount—tremendous, for no repentance can now cancel it; in the archives of eternity the full records are sealed.

“To achieve the redemption of Africa, there is required Christianity—the zeal of Christianity in its highest and holiest exercise. There has been, and there will be, it is not denied, a great deal of feeling. But how can it be otherwise. Man was made to feel, and on all proper occasions he must manifest his feelings. And here it will be recollected, that there have been, and that there are strong temptations to feel. When the slave trade is first unfolded to a person’s mind there is a horror in it, enough to turn the streams of life backward. It is too incomprehensible to shudder at. It is like opening the eyes of a blind man on an immense hospital, or like taking off four feet from the surface of a burying ground. But terrible as this exhibition of depravity has been, laying open, as it does, all the fountains of feeling, still the pure and exalted motives of Christianity have actuated, and ought to actuate the labourers in this benevolence. Thomas Clarkson said he devoted his life to the abolition of the slave trade, “because he thought it was God’s will.” The same noble motive urged on in their glorious career, Wilberforce, Macauley, and a thousand subordinate agents in Great Britain. And in our own country, Mills, and Caldwell, and Sessions, who, for the good of Africa, loved not their own lives, bore ample witness to the disinterested spirit of the gospel. This gospel will put a final end to the slave trade and slavery. Its provisions are broad as the wants of the human family, and mightier than the whole array of man’s prejudice and sin.

“We cannot bring ourselves to a close without saying to the particular friends of this cause, that their services were never more needed than at the present time. There are a few individuals, scattered through the country, who have given to this subject a thorough investigation, who have surveyed the whole ground, and who, like the prophet in the visions of God, as they have seen one abomination after another, have had their inmost souls moved within them at the wretchedness and guilt of man. Upon such persons rests a fearful weight of responsibility. They can spread

through the respective communities in which they are situated, valuable and correct information in regard to the nature and extent of the evils which the Colonization Society will remedy. They can shape and mould public opinion. They can act as telegraphic signals from one end of this land to the other. They can impress upon the southern slave-holder, by the strength of facts, and by the recorded declarations of honest men, that the objects of the Colonization Society are altogether pure and praiseworthy, and that it has no intention to open the door to universal liberty, but only to cut out a channel, where the merciful providence of God may cause those dark waters to flow off. The Colonization Society needs fast and efficient friends—men whose minds are stored full of well arranged information, who are inspired by a feeling of personal responsibility abiding on them and becoming a part of their identity, to do all in their power for the redemption of our country from the heaviest curse with which it is afflicted.

“And what is done ought to be done *quickly*. The slave population is swelling its numbers in a tremendously increasing ratio. Since the morning of our last happy national jubilee broke over our land, more than *thirty thousand* have been born within our borders, to be slaves till they die. In the domestic trade, more than eighty thousand have been bought and sold. The two millions of minds, which have been kept in ignorance and debasement, will soon be four millions—and eight millions.”



Account of Dahomy.

Dahomy is a fertile and cultivated country; the soil is a deep, rich, reddish clay, intermixed with sand, scarcely containing a stone of the size of an egg in the whole country. It is extremely productive of maize, millet, beans, yams, potatoes, cassada, plantain, and the banana; indigo, cotton, tobacco, palm-oil, and sugar are raised, as well as a species of black pepper. Bread, and a species of liquor, or rather diluted gruel, are formed of the lotus berry. Animals, both wild and tame, are numerous, and the lakes abound in fish. The maritime districts of Whidah and Ardra, before they were ruined by the Dahomans, were highly cultivated and beautiful. “The vast number and variety of tall and spreading trees,” says Smith, “seeming as if they had been planted for decoration, fields of the most lively verdure, almost wholly devoted to culture; plains embellished with a multitude of towns and villages, placed in full view of the surrounding district; a gradual and almost imperceptible ascent to

the distance of forty or fifty miles from the sea, which terminates the prospect;—formed the most picturesque scene imaginable, unobstructed by hill or mountain.” The Ardranese had attained such a degree of civilization, that they were able to correspond with each other by a species of *quippos*, similar to the Peruvian, and formed by the combination of knots upon a cord, to which particular significations were attached.

The character of the Daumanese, or Dahomans, is original and strongly marked; they have retained peculiar manners, and have had little intercourse with either Europeans or Moors.—They exhibit the germ of peculiar institutions and modifications of manners, that have appeared incredible to modern nations when they perused the ancient records of the Egyptians, Hindûs, and Lacedemonians. Like the Lacedemonians, they display a singular mixture of ferocity and politeness, of generosity and cruelty. Their conduct towards strangers is hospitable, without any mixture of rudeness or insult. Their appearance is manly, and their persons strong and active; and though they are less addicted to the practice of tattowing than their neighbours, their countenance rather displays ferocity than courage. Their government is the purest despotism: every subject is a slave; and every slave implicitly admits the right of the sovereign to dispose of his property and of his person. “I think of my king,” said a Dahoman to Mr. Norris, “and then I dare engage five of the enemy myself. My head belongs to the king, not to myself: if he please to send for it, I am ready to resign it; or if it be shot through in battle, I am satisfied—if it be in his service.” This attachment continues unshaken, even when their nearest relations become the victims of the avarice or caprice of the king, and his enormities are always attributed to their own indiscretions. With this devoted spirit, the Dahoman rushes fearless into battle, and fights as long as he can wield his sabre. In 1775, when the viceroy of Whidah was disgraced, one of the military officers declared, “that it was his duty to accompany the general to the field; and if ever he betrayed the least symptom of cowardice, or showed the soles of his feet to the enemy, he hoped the king would have his cutlass ready to behead him, at the moment of his return. But this,” said he, “will never happen; for, should I ever suspect that I am accused of treacher-

ry, of turning my back on the foe, or giving cause of complaint, I shall never afford the prime minister an opportunity of asking impertinent questions, or of interfering between me and my sovereign; I prefer death at any time." Soon afterwards, this officer found himself left almost alone in his post, after detaching the flower of his troops to the assistance of his companions.—Perceiving that it was impossible to retrieve affairs, at the approach of the enemy he called for his *large stool*, or chair, dismissed his attendants, sat down, and singly awaited the attack. When the enemy advanced, he stood up and fired his musket till he was surrounded, when he drew his sabre, and rushed into the thickest ranks, where, after killing numbers, he was overpowered and taken prisoner. The king of Dahomy, who highly approved of his conduct, paid his ransom, but he refused to return, and observing to the messenger, that, "though he might perhaps be the most ugly of his majesty's subjects, yet there were none more loyal,"—stabbed himself with his sword.—Another Dahoman general, being about to engage the Popoes, with a very inferior force, drank success to the arms of his king, and, dashing the glass to pieces, wished, "that if he was unsuccessful, he might not survive the disgrace, but perish like the glass which he broke." The metaphors and idiomatical expressions of this nation have generally a reference to their *bodily strength* and the *sharpness* of their swords. The significant titles which the king assumes, are termed his *strong names*.—When the king prohibits the minstrels from entering upon a disagreeable subject, he announces that the topic is too *strong* for him. The modern history of the Dahomans realizes all that history has recorded of ancient Lacedemon, and of those Lacedemonians of the north, the inhabitants of Jomsburgh, who were forbidden to mention the name of *Fear*, even in the most imminent dangers, and who proudly declared that they would fight their enemies, though they were stronger than the Gods. Saxo relates, that when Frotho, king of Denmark, was taken prisoner in battle, he obstinately refused to accept of life, declaring, that the restoration of his kingdom and treasures could never restore his honour, but that future ages would always say, *Frotho has been taken by his enemy*. The palace of the king of Dahomy is an extensive building of bamboo and mud-walled huts, surround-

ed by a mud-wall about twenty feet high, enclosing a quadrangular space of about a mile square. The entrance to the king's apartment is *paved with human skulls*, the lateral walls adorned with human jaw-bones, with a few bloody heads intermixed at intervals. The whole building resembles a number of farm-yards, with long thatched barns and sheds for cattle, intersected with low mud-walls. On the thatched roofs, numerous human skulls are ranged at intervals, on small wooden stakes. In allusion to these, when the king issues orders for war, he only announces to his general, *that his house wants thatch*. In this palace, or *large house*, as it is termed by the Dahomans, above 3000 females are commonly immured, and about 500 are appropriated by each of the principal officers. From this injurious and detestable practice, originate many flagrant abuses; the population is diminished, the sources of private happiness destroyed, and the best feelings of human nature being outraged, the energies of passion are converted into bitterness and ferocity. The first of these evils is the establishment of a legal system of prostitution, as a considerable proportion of the inferior classes are unable to procure wives. As children, whether male or female, are considered the exclusive property of the king, they are separated from their parents at an early period, and receive a species of public education, by which means family connexions are annihilated, and the insulated individual becomes a passive instrument of tyrannical power.— When an individual is able to procure 20,000 cowries, he prostrates himself at the gate of the king, or his vicegerent, presents the money, and begs to be favoured with a wife; when, instead of having the opportunity of selecting a natural friend, suited to his taste, and adapted to gratify the affections of his heart, he must take the female assigned him, whether she be old or young, handsome or deformed. Sometimes, out of malicious sport, a man's own mother is handed out to him, so that he both misses a wife and loses his money. In 1775 the viceroy of Whidah was disgraced and punished with death, for the following speech, extorted by indignation at a procession of the king's women.— “Ah! see what a number of charming women are devoted to the embraces of one man! while we who bore the dangers of the siege of Whidah, and defeated Abavou and his army, have been

presented with such as are hardly good enough for house-sweepers. It is ungenerous, but we are Dahoman men, and must submit." The king's female guard seems in some measure to explain the origin of the ancient opinion concerning the Amazons. Some hundreds of the king's women are regularly trained to the use of arms, under a female general, and subordinate officers appointed by his majesty. They are regularly exercised, perform their military evolutions with as great dexterity as any of the Dahoman troops, and parade in public with their standards, drums, trumpets, flutes, and martial music. It is criminal for any Dahoman to assert, that the king is so similar to other mortals, as either to eat or sleep. At his accession, he proclaims that he knows nobody, and is not inclined to make any new acquaintance; that he will administer justice with a rigorous and impartial hand, but will listen to no representations, nor receive any presents, except from his officers, who approach him groveling in the dust. The Dahomans maintain the true doctrine of passive obedience, and the divine right of kings, in the utmost purity; and their history exhibits no example of a deposition.—At his accession, the king *walks in blood* from the palace to the grave of his predecessor, and annually *waters the graves of his ancestors with the blood of human victims*. The death of the king is only announced by fearful shrieks, which spread like lightning from the palace to the extremities of Dahomy, and become the signal for anarchy, rapine, and murder, which continue till the new king ascends the throne. The religion of Dahomy is vague and uncertain in its principles, and rather consists in the performance of some traditionary ceremonies, than in any fixed system of belief, or of moral conduct. They believe more firmly in their amulets and fetiches, than in the Deity; their national fetiche is *the Tiger*; and their habitations are decorated with ugly images, tinged with blood, stuck with feathers, besmeared with palm-oil, and bedaubed with eggs. As their ideas of Deity do not coincide with those of Europeans, they imagine that their tutelary gods are different. "Perhaps," said a Dahoman chief to Snelgrave, "that God may be yours, who has communicated so many extraordinary things to white men; but as that God has not been pleased to make himself known to us, we must be satisfied with this we worship." The Dahomans manu-

facture and dye cotton cloth, and form a species of cloth of palm-leaves. They are tolerably skilful in working in metals. The bards, who celebrate the exploits of the king and his generals, are likewise the historians of the country. Their historical poems, which are rehearsed on solemn occasions, occupy several days in the recital. These may probably compare with the legends of Ossian, and of the Irish, Gaelic, and Welsh bards. It is probable that the legends of Dahomy are equally authentic with these; for, in every rude age, it is the interest of the bards not to touch upon subjects *too strong* for their respective chiefs. The Persian Hafez would have been put to death by Tamerlane, merely for preferring, like a true inamorato, the charms of his mistress to the gold of Bokhara, and the gems of Samarcand, had he not saved himself by an ingenious quibble, to prove a various reading. How much authentic history may we then derive from oral and poetical legends! The Dahomans, though they do not use human flesh as an article of food, yet devour the flesh of human victims as a religious ceremony, at their solemn feasts; and their ancient practice seems to be marked by their ordinary phrase of *eating their enemies*, by which they denote *taking them alive*. Though the martial genius of the Dahomans remains unaltered, their military exploits have not been remarkable since the reign of Guadjá Trudo, the conqueror of Whida Ardra, Torree, Didouma, Ajirah, and Jacquín, who died in 1731.—Guadjá Trudo was almost as good a conqueror as any barbarian that was ever dignified with that appellation. He waded to glory through seas of blood, I am not sure if we may call it innocent; if he did not exhibit true magnanimity, he always displayed what is equally good for a conqueror, a true belligerent insensibility to the miseries of his own, and of every other nation; and, when he could not lead the Dahomans, he drove them to victory. His policy was that of an ambitious savage, who sought to retain the territory he had conquered, by burning the towns, and massacreing the inhabitants; but his views were more extensive than those of his countrymen, and the character given of him by Snelgrave appears to be just; who declares, that he found him the most extraordinary man of his colour with whom he had ever conversed. His fame still remains in Dahomy, where his memory is revered, and where, in the most solemn

oaths, they swear by his name. Bossa Ahadee, and Adahoonzou, the son and grandson of Trudo, possessed the same restless ambitious spirit, without his martial talents.—[*Dr. Leyden.*]



Remarks on the Course and Termination of the Niger.

In our last number we stated various theories which have been adopted in reference to the course and termination of this remarkable stream. No one of these has been supported with so much learning and ingenuity, as that of Major Rennel, who believed that the Niger terminates in lakes, situated in a country called Wangara, in the eastern quarter of Africa. The recent discoveries of Denham and Clapperton, have however, shown this theory to be entirely unfounded. Indeed, it appears from Major Denham, that there is no such country as Wangara. His words are, "I met with two Moors only, besides Khalifa, who were able to explain the meaning of the word; they all agreed that there was no such place; and I am inclined to believe the following account will be found to be truth. All gold countries, as well as any people coming from the gold country, or bringing Gooroo nuts, are called Wangara. Bambarra is called Wangara; also all merchants from Gonga, Gombeeron, Ashantee, &c." Besides, the great lake Tchad, was found by Denham and Clapperton, in the *very region* where Major Rennel had laid down Wangara. This is from 12 to 15° N. lat., and from 14 to 17° E. lon., or thereabouts. Captain Clapperton visited Sackatoo, more than five hundred miles west of lake Tchad, (lat. 13° 4' 52" N., E. long. 6° 12'), and there learnt that the Quarra or Niger, was but four days' journey to the west, or judging from the longitude, somewhat less than one hundred miles. The theory of Major Rennel then must be rejected. But of the several others which have been adopted, is any, and if so, which is probably the true one? If none of them can be maintained, can any one be proposed, for which better arguments may be adduced?

Although we have carefully and anxiously examined, all the books and maps, which seemed to promise any information concerning the course and termination of the Niger, and compared their different testimonies and representations, we have found it no easy matter, to satisfy our own minds on the subject. It is plain however, that the Niger after passing Tombuctoo, which most have agreed in placing between 15 and 17° N. latitude, and between 1 and 2° East longitude, takes a southwestern course, until it nearly reaches the 5° degree of E. long., that bending still more to the south, it reaches Yaory or Yeouri, (where Park lost his life,) and that passing nearly in the same direction it soon enters a country called Noofee or *Nyffe*, near the Kong mountains. By the journal of Denham and Clapperton too, it is proved that the place assigned to *Nyffe*, on the maps preceding theirs, is incorrect, as they visited this place and found it not, but heard of it to the southwest, and as they had good means of information, and could not have been many hundred miles from it, the latitude and longitude which they have given, may be regarded we think, as not far from the truth.

Nothing, perhaps, can aid us more in forming a judgment in relation to the course and termination of the Niger, than a comparison of the accounts received by Mr. Bowdich, while in Ashantee, and Gaboon (below the Bight of Benin), with those of Messrs. Denham and Clapperton, while in Haussa or Howssa. As all these gentlemen sought information from every possible source; as they examined the Moorish travellers with the utmost strictness and perseverance; as it was a leading object with them to ascertain the truth on this subject; we think the statements of either of them, without the other, would be entitled to considerable credit; *but if we find their statements in the main, to agree, we can only account for it by supposing them founded on facts.* Of course it is but in their great outlines, that these accounts if true, can be expected to agree, nor can any incongruity between them in smaller matters, invalidate their testimony in reference to those more important.

If, as Mr. Bowdich was informed, the river known to Mr. Park at Sego and D'jinnie or Jenne, as the Niger, divides itself into three branches at or near Tombuctoo, (which we think improbable,) it must evidently be the *largest* branch to which

the name of Niger has been given, both by the ancients and moderns; and this must be the stream, from all accounts, which enters Nyffe. It is remarkable that the Niger should have been invariably described by the Moors at Ashantee, as "dividing itself near Tombuctoo into 2 large streams; the Quolla, the greater, pursuing its course south-eastward until it joined the *Bahr Abiad*, (the principal branch of the Nile,) and the other branch running northward of east, near Tombuctoo, and dividing itself soon afterwards, the smaller stream running northwards by Yahooodee, a place of great trade, and the latter running to the lake Cande or Cadi, under the name Gambaroo; and that Captain Clapperton should have found a river called *Gambaroo*, (at some distance from the lake, nearly as wide as the Thames at Richmond) flowing from a little south of west into the lake Tchad. It is evident from this that the Ashantee Moors had some knowledge of the remote interior, and if the Gambaroo is not a branch of the Niger, is it strange, considering its size and direction, that it should be thought so? Let us then compare the accounts given to Messrs. Denham and Clapperton in the interior, east of the Niger, with those received by Mr. Bowdich at Ashantee, on the west.

Maj Denham saw a young teacher (Abdel Gassam) from D'jinie and Tombuctoo, who remembered Mr. Park's expedition, and who said the river which passes Tombuctoo is large, called Quolla, and he always understood that it *had many names and branches*, and that it went from Nyffe south through high mountains. This testimony Major Denham thinks may be relied on.

On his expedition to Mandara, latitude N. 12°, longitude E. 15°, a man called Kaid Moussa Ben Yusuf, told Major Denham that he had been twenty days south of Mandara, to a country called *Adamowa*. He described with great clearness a river running from the west between two high ridges of mountains, which he declared to be the same as the *Quolla or Quorra*, at Nyffe and Rakah, and that the main body of the water ran on to the south of *Begharmi*, (latitude N. 12°, E. longitude 18°,) that it was there called D'Ago and went eastward to the Nile.— This man was intelligent, and had visited Nyffe, Rakah, Waday, and Darfur, by the latter of which he said this river passed.

The above statements agree well with the map laid down for

Captain Clapperton by Bello, Sultan of Sackatoo, who after giving to a large river a southern direction from Tombuctoo to below *Nyffe*, and then conducting it eastward, writes: "*This is the Kowara, which reaches Egypt, and is called the Nile.*" 'Tis true Captain Clapperton informs us, that on his expedition to Sackatoo, he saw a lad who stated that he had travelled south from Laborge in *Nyffe*, having crossed the Quorra, fourteen days, along the banks of the river, until they were within four days of the sea, but where the river entered he knew not; and Sultan Bello also drew on the sand the course of the Quarra, which by his account, ran parallel to the sea coast for several days, being in some places a few hours, in others a day's journey distant from it. He wished a road cut to *Rakah* if vessels should not be able to navigate the river. Query, what river? Certainly some other than *Kowara*, which is by the Sultan himself identified with the *Quolla* or *Niger* until it passes *Nyffe*, but then runs eastward until its junction with the Nile, and of course cannot below *Rakah* enter the ocean.

Let us now attend to some of the statements of Mr. Bowdich. The junction of the *Quolla*, he observes, with the *Bahr Abiad* or *Nile*, cannot be more descriptively expressed, according to every account I received, than in the words of Mr. Horneman: "Some days past, I spoke to a man who had seen Mr. Brown in Darfoor; he told me that the communication of the *Niger* with the *Nile* was not to be doubted, but that this communication before the rainy season was very little."

The following is the course of the *Quolla*, as reported to Mr. Bowdich: "From Yaoora or Youri (where I should judge it was three miles wide) one journey eastward of Yaoora it passes *Nooffie* or *Nyffe*, three journies thence Boussa, (mentioned by Amadi Fatouma, as it was to me, as the place of Mr. Park's death,) twelve journies thence it passes Atagara, but previously Hoome and *Rakah*. Farther thirty journies it flows through the kingdom of Quolloraba,* which falls precisely where Major Rennel has laid down the kingdom of Kulla, thirty-one journies

* The Jenne Moor, who reported to Mr. Hutchison, traces the course from Yaoora thus: Boussa, Gange, Wawa, Noofa, Quollaliffa, Atagara: the only difference being the position of the latter place, possibly an error of mine, as the name Atagara was not noticed in the charts I made the Moor draw, but only in the more particular enumerations of the countries the

thence the Quolla received the river Sharee, from the north.—The Quolla was said to pass to the southward of *Bagarrime*, (the *Bagherme* of Mr. Brown,) (doubtless the *Begharmi* of Major Denham,) *Fbor or Darfur or Darfoor*, and lastly to form a junction with the *Nile*. It then went through a large country, *Soonar*, (doubtless *Sennaar*) and thence to Egypt.*

On the subject of the Niger, Mr. Bowdich pursued his inquiries with great zeal and perseverance in the country of Gaboon, (or as the natives term it *Empoongwa*,) latitude 3° N., E. long. $9^{\circ} 23'$, and here he was told of the river *Wola*, at some distance in the interior, which the Governor pronounced the *largest river in the world*, and added, *all the great rivers in this country come from Wola*. The *Moohnda* or *Danger*, (about 2° N. latitude,) he had always understood in the long course of his inquiries to flow from it; but he could not speak so positively of that, as of the junction of the *Ogoowai* (about 1° E. longitude) and *Wola*. All the nations on this route were said to be cannibals.

Of this Mr. Bowdich remarks; the *name, situation, magnitude, and course* of the *Wola*, leave little doubt of its being the *Kulla* or *Quolla*. A strong argument, in addition to the above, for the *Wola* and the *Quolla* being the same river, (recollecting the description that all the nations on the line of the *Moohnda* are cannibals,) is suggested by the reperusal of the following remarks of Mr. Horneman and Mr. Hutchison. "The *Yem Yems*, cannibals, are south of Kano ten days, which agrees very well with the leeward course of the Niger, which I have been compelled to lay down."

If we place reliance upon the reports collected by Mr. Bowdich during his visit at Gaboon, we shall be compelled wellnigh to *abandon the Congo hypothesis*. The *Ogoowai* was invariably represented as proceeding from the *Wola*, and as subsequently dividing itself, the smaller branch running to cape Lopez, the

Quolla passed, the names of which I minuted from their utterance, and afterwards attached their remarks as interpreted to me.

The *Jenne Moor* calls this *Quollaliffa*—Mr. Hutchison had a servant a native of it. "It is to the king of *Quollaliffa* that the country in which *Canna Dall* and *Yum Yum*, where cannibals are, is subject. Mr. Horneman mentions *Yem Yems Cannibals*, south of *Cano* ten days."

* It is remarkable that Mr. Hutchison writes the course according to the *Jenne Moor* from *Atagara* thus: "*Maffagoodoo, Sharee, lake Chadee*, (Shary or lake *Tchad*,) *Phorr*, (beginning of Arabs) *Wadey*." This agrees entirely with accounts received by Major Denham."

larger flowing south-eastward, through the country of Tanyan, and falling into the Congo, which is comparatively small before the confluence. This account of the slaves and traders was confirmed by the statement of a very intelligent man, who spoke English fluently, and acted as interpreter to vessels that visit the Gaboon. He had been up the Congo, and to the last moment persisted that just beyond a fall, which he described, is the confluence of the Ogoowai and Congo.*

Rakah is placed on the map of Denham and Clapperton in lat. about 9° N., and E. long. 5°, and whatever may be the course of the Niger, we cannot doubt that there is communication by one or more rivers, between this place and the Bight of Benin.

This seems evident from the passage above quoted, in which the Sultan Bello offers to give the King of England a place on the coast, on condition that a road be cut to *Rakah*, provided the vessels are unable to navigate the river. Besides we are informed that the imports into Sackatoo are Gooroo nuts, brought from the borders of Ashantee; and coarse calico and woollen cloth in small quantities, with brass and pewter dishes, and some few spices from Nyffe. Captain Clapperton writes *Rakah* is a place of great trade between the interior and the coast, and all kinds of European goods, such as beads, woollen and cotton cloth, pewter and copper dishes, gunpowder, rum, &c. are to be had there in exchange for slaves. During my stay in Sackatoo, provisions were regularly sent me from the Sultan's table on pewter dishes with the London stamp, and one day I had a piece of meat served up in a white wash-hand-basin of English manufacture. The distance from *Rakah* to the Bight of Benin, is according to Clapperton, but about 200 miles, and from this as well as the statements concerning its trade, we should judge it almost certain that these articles must have been carried from the latter through the former place.

To our minds then, the probability is, that the Niger under the several names of the *Joliba*, *Quolla* or *Quarra*, *Wola* and

* The information received here (at Mawoonda,) of the upward course of the river (Congo,) was more distinct than any we have yet had; all the persons whom we spoke to agreeing, that after ten days in a canoe, we should come to a large sandy island which makes two channels, one to the north-west, and the other to the north-east; that in the latter there is a fall, but that canoes are easily got above it; that twenty days above the island, the river issues by many small streams from a great marsh or lake of mud.

[Captain Tuckey's narrative of a voyage to the Congo.]

Kowara, in its main stream reaches the Bahr Abiad or Nile, but that from it one or more branches descend to the Bight of Benin and the Gaboon; perhaps entering the former through the Volta, the Bonny, the Rio Del Rey or Formoso, and the latter by the Danger and the Ogoowai; *possibly* through some one or two of these; *possibly* through all. What it loses in this way, may be partially at least, made up by the accession of other rivers from the north, some of which are mentioned by Denham & Clapperton.

Intelligence.

CAPTAIN CLAPPERTON.—The following particulars of the death of Captain Clapperton, R. N., we have just received from the mouth of Richard Lander, his servant, who attended him in his last moments.

It was on the 13th of April, 1827, at 6 o'clock in the morning, that this intrepid traveller breathed his last at the city of Sackatoo, about fifteen days journey from Tombuctoo. His illness lasted 32 days. As we stated yesterday, the complaint by which he was lost to the world, was dysentery. He appears to have been perfectly aware of his approaching fate, was quite resigned to it, and died in the arms of his servant, without a struggle. The Captain was thirty-eight years of age.

It is consoling to know, that in the trying circumstances in which he was placed, oppressed by consuming illness, in a foreign land, he did not lose sight of the value of the consolations of Religion. Every Sunday morning he caused Lander to read to him the prayers used in the Service of the Church of England, and frequently occupied himself in other acts of devotion.

When the Captain was no more, our informant washed the remains of his master, and wrapped a clean sheet round his body, which he subsequently enclosed in a blanket, and the whole in a piece of matting, coffins not being known in that country.

The body was then carried on the back of a camel, and conveyed to a grave, which had been prepared for its reception by Lander, and some of the Captain's black slaves, in a small garden in the village of Jaungany, 5 miles to the southeast of Sackatoo. The camel was led by one of the slaves. The remains were followed to their resting place by four others, and by the faithful domestic from whom we have obtained this account.—On lowering the body into the grave, the Union Jack was waved over it by Lander, and the Burial Service was then read by the same individual.

While he remained at Sackatoo the natives treated him with the greatest respect. During his last illness his wants were imperfectly provided for, owing to the barbarous state of that society, in which he was destined to close his career. Chicken broth and boiled milk and rice, were the articles of sustenance which were supplied. Beer or wine was not to be obtained.

Major Laing was reported to have perished in December, 1825. This is fully refuted, as a letter was received by his wife at Tripoli, dated Feb. 1826, from a village but a short distance from Tombuctoo. In that letter the Major apologised for its brevity, which, he added, was caused by a severe sabre wound on the back of the right hand.—[*London Courier*.

More recent accounts, it seems, have been received by Baron Roger, dated at St. Louis, in Senegal, the 8th of March, of the death of Maj. Laing, near Tombuctoo—a Moor who had arrived there related the circumstances, which receive a melancholy corroboration from the fact, that he is in possession of the papers which belonged to this new victim of African research.—[*Albion*.

Fernando Po.—On this Island, which is near the coast of Benin, Africa, and about 60 miles in circumference, a mission has just been established by the Church Missionary Society, with encouraging prospects.—[*Vt. Chron*.



Intelligence from Mr. Ashmun.

Since our last number, two letters have been received from the Colonial Agent, Mr. Ashmun, dated on the 8th and 18th of June, at Basse Terre, in the Island of St. Christophers. The first written by the hand of a friend represents him as extremely low, and indulging but little hope of a recovery. The last, it will be seen, however, is of a much more favourable character.

Basse Terre, St. Christophers, June 18, 1828.—Monday.

DEAR SIR: I have to acknowledge the Divine Mercy, which, contrary to all my apprehensions, and the expectations of friends, has again restored me to a state of very hopeful convalescence. My lingering and complicated disorders, seem to have arrived at a crisis about the 10th instant. I did but survive. But, since that date, have been by degrees recovering.—Should I escape those relapses, to which persons in my reduced state are extremely liable, I think I shall be strong enough in ten days to re-embark for the United States. It is my intention (*Deo volente*), to return to St. Barts the last of the present week, where I shall look out for the earliest conveyance. My last was written by the hand of a friend, and my strength is only equal to the effort which has produced this note. But every day—every hour, indeed, I feel an accession of fresh vigour. I want little except gratitude properly to acknowledge so great and unexpected a favour.

With entire respect and esteem, Dear Sir, Yours,

REV. R. R. GURLEY, S. A. C. S.

J. ASHMUN.

P. S. Since this form has been composed, intelligence has reached us from Mr. Ashmun, under date the 9th of July.—Though very low, he was somewhat better, and was to sail for New Haven, Connecticut, on the 16th instant.

To Auxiliaries and Agents.

It is important, that whenever new Auxiliaries are established the fact should be immediately communicated to the Parent Institution, with a full and correct list of the officers of such societies. We shall be much gratified, likewise, to receive accounts of the Annual Meetings of Auxiliary Institutions, and copies of the Reports which may be made on such occasions. Should changes take place in regard to the Officers of Auxiliary Societies, lists of which have already been transmitted to us, we hope to receive due notice of such changes, that the account of such societies may be correctly published in our Annual Reports.

Fourth of July Collections.

The list of Contributions in the present number, will show that we have already begun to receive the collections which were taken up in behalf of our cause in several churches on or about the Fourth of July. We fear, however, that but few congregations comparatively, have thus lent their aid to our cause; and those who *have not*, may be reminded that it is not yet too late for them to unite in this holy work of charity. The pecuniary wants of our Institution were never more pressing than at this moment, and we must say to all who feel an interest in our scheme, that *without their prompt and energetic exertions, no expeditions can be fitted out for Liberia the present year.*

Contributions

To the American Col. Soc. from the 1st to the 20th July, 1828.

By an "Alexandrian,"	\$10 00
" Th. P. Wilson, Esq. Rockville, Md.	10 00
" Richard Harrison, Esq. Washington, D. C.	10 00
" Robt. Ware, Esq. of Tappahannock, Va. per Mr. J. C. Dunn, ..	5 00
" Gerard Morgan, Esq. of Harrisonburg, Va. per ditto.	5 00
By Rev. Mr. M'Kenney, per collections by him, as follows, viz:	
In Methodist Church, Smithfield, Va.	7 91
In do called Ben's meeting house,	7 64
In Millswamp, Baptist Church,	6 50
	<hr/> 22 05
Carried forward,	\$62 05

		<i>Brought forward,</i>	\$62 05
" Mr. Grove Wright, Agent in New York, for the following collections, viz:—			
In Rev. Mr. Sandford's Church, Brooklyn,	70		
In Rev. Mr. Cox's Church, city of New York,	56		
In Presbyterian Church, Elizabethtown, New Jersey,	25		
In Presbyterian Church, Pittsfield, Mass.	29 33		
In Presbyterian Church, Chenango Point, N. Y.	6 67		
			187 00
By Morning Star Lodge, No. 196, Mercersburg, Pa. per			
Rev. David Elliot,	10		
Collection in Presbyterian Church, Upper West, Conoco-			
cheague, Mercersburg, Pa. per ditto,	13		
			23
Collections in 1st Presbyterian Church, Washington, D. C. per.			
Rev. Mr. Post,		17 10	
Do. in Methodist Episcopal Church, Leesburg, Va. per			
Rev. Ch. B. Tippet,		40 13	
Do. in Presbyterian and German Reformed Churches, Har-			
risburg, Pa. after a sermon by Rev. Wm. R. Dewit,		24 16	
Do. in Elmira, Troy County, N. Y. in Methodist Church,			
Rev. E. O. Flyng,		11	
Do. in 1st Presbyterian Church, Erie, Pa. per George Sel-			
den, Esq. Tr.		17	
Do. by Auxiliary Society, Zanesville and Putnam,			
Ohio, after Addresses by Rev. James Culbertson,			
and M. T. Ewnig, Esq.	30		
Contributed by said Society,	1		
			31
Do. in Congregational Church, Great Barrington, Mass. ..		15	
Do. from Cross Roads Congregation, Washington, Pa. per			
Rev. Elisha Macurdy,		20	
Do. in Baptist and Presbyterian congregation, Kingsville,			
Ohio, after a sermon by Rev. Jacob Bailly, and an Address			
by Rev. Wm. Palmer,		7	
Do. in Rev. J. D. Knowles' Church, Boston,		52	
Do. in Methodist Church, Louisville, Ky. per Rev. W. A.			
Morris,		15	
Do. in 2d Presbyterian Church, Washington, per George			
Gilliss, Esq.		9 37	
Do. additional in same Church,		1 50	
Do. in Baptist and Presbyterian Churches, Montrose, Pa.			
per Wm. Jesup,		7	
Do. in Methodist Church, Hillsborough, Ohio, per Rev. J.			
M. Matthews,		5	
Do. in Presbyterian Church, Suckasunny, N. J. by Rev.			
Peter Kanonse,		7	
Do. from Bedford Congregation, Pa. per Jno. Coyle, Esq.		18	
From the Auxiliary Society Powhatan County, Va. per Wm. H.			
Henning, M. D.		50	
From Do. Ashtabula County, Ohio, per Jacob Austin, Esq. Tr.		33	
From Do. Mount Zion, Buckingham County, Va. per James Sta-			
ples, Esq.		20	
From Do. Elkton, Ky.		150	
			\$822 31

(P) A number of Copies of the Sixth, Seventh, Ninth, Tenth, and Eleventh Annual Reports, are on hand, and will be sent to any Individuals, who may apply for them to R. R. GURLEY, Secretary.